
CONDITION OF INDIANS TAXED AND INDIANS NOT TAXED.

BY STATES AND TERRITORIES.

CONDITION OF INDIANS TAXED AND INDIANS NOT TAXED.

The separation of Indians from the general population in the conditions now prevailing in considerable portions of the country is exceedingly difficult and unsatisfactory. The number of persons east of the Mississippi who would suggest to an enumerator by their appearance that they have any Indian blood is very small. Enumerators would be likely to pass by many who had been identified all their lives with the localities where found, and who lived like the adjacent whites without any inquiry as to their race, entering them as native born whites. On the other hand, certain legal and proprietary claims lead persons of very slight Indian blood connection, or even pure whites by birth, to call themselves Indians by hereditary or acquired right, and there are those of pure white blood who wish to be called Indians, in order to share in pecuniary advantages, who are not acknowledged by any tribes. These Indians for revenue, as they might be called, constitute a perplexing element to the courts, to the Indian Office, to the census officers, and to everyone who attempts to deal accurately with the conditions of Indians. This is especially true in the states where those of pure Indian blood have almost or wholly disappeared in modern conditions. It is strongly emphasized in the southeast part of the United States, where the Cherokee blood is locally of consequence, and it is growing in the southwest, where some tribes have great possessions.

Indians taxed and Indians not taxed are terms that can not be rigidly interpreted, as Indian citizens, like white citizens, frequently have nothing to tax. Indians subject to tax and Indians not subject to tax might more closely express the distinction. Indians taxed have so far become assimilated in the general population that they are not exempt from tax by reason of being Indians. Indians not taxed are remnants of uncivilized tribes or bodies of Indians untaxed by reason of specific treaties or laws controlling their relation to the national government, as the Six Nations of New York and the Five Civilized Tribes of Indian territory.

The census of Indians taxed was taken as a part of the general census.

The numbers of Indians taxed shown in the report are not to be added to the general census in obtaining the true population of the United States. Indians not taxed were not included in the general census. The numbers of Indians not taxed are to be added to the general census in obtaining the true population of the United States.

It is to be constantly borne in mind that Indians living scattered among whites were counted in the general census, while Indians on reservations, under the care of the government, the Six Nations of New York and the Five Civilized Tribes of the Indian territory, were not counted in the general census but in a special Indian census.

Persons other than Indians living among Indians and not otherwise counted were counted by the special Indian census and are to be added to the general census.

The presentation of the condition of the Indian population by states and territories keeps constantly prominent the distinction between Indians counted in the general census, presumably civilized and taxed, and Indians untaxed and not counted in the general census, and therefore part of a necessary addition to the general census in determining the true population of the country. These Indians, grouped in a general way as uncivilized, embrace some of too considerable advancement for a strict application of the term, as will appear in the details regarding the Six Nations and the Five Civilized Tribes.

The reports of crops and stock are in many cases nearly or quite the same as those published by the Commissioner of Indian Affairs, as they are made up from the agency accounts. In some cases a variation will occur from returns by those estimating unharvested crops being brought into comparison with returns of the same period and the same locality after the products were definitely known.

In connection with the statements for each state and territory is a summary of the number, if any, to be added to the results of the general census analyzed so as to show the Indians on the reservations, those in prison not otherwise counted, and persons other than Indians living with the Indians and not otherwise counted.

ALABAMA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890.

Reservation Indians, not taxed (not counted in the general census):		
Males.....	149	
Females.....	235	
	—	384
Indians self-supporting, taxed (counted in the general census):		
Males.....	338	
Females.....	421	
	—	759
Total.....		1,143

The civilized (self-supporting) Indians of Alabama, counted in the general census, number 759, 338 males and 421 females, and are distributed as follows:

Autauga county, 116; Escambia county, 173; Mobile county, 402; other counties with 8 or less in each, 68.

The mode of life of these Indians is akin to that of their neighbors of small property. Among them are the descendants of Creek, Cherokee, Chickasaw, and Mobile Indians, more or less affected by white and negro blood.

The reservation Indians not taxed are a band known as Geronimo's band of Apaches removed from their former homes in Arizona as prisoners of war, and who, after some changes of location, were finally placed at Mount Vernon barracks, situated 28 miles north of Mobile and one-half mile from the railroad station whence the barracks takes its name. Forty-six of the original number were enlisted in Company I of the Twelfth infantry, and are on duty at the barracks.

There has been a great improvement in their condition. Each family is living in a comfortable home, they are cleanly, and have adopted the civilized style of dress. There is a good school adjacent, and children from the colony attend the school at Carlisle, Pa.

They have thriving gardens, they make baskets, and the women do washing and such work as is suitable at the post. Their surroundings indicate intelligence and industry.

ARIZONA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	29,981
Reservation Indians, not taxed (not counted in the general census)	28,452
Indians in prisons, not otherwise enumerated	17
Indians off reservations, self-supporting and taxed (counted in the general census)	1,512

a The self-supporting Indians, taxed, are included in the general census. The results of the special Indian census, to be added to the general census, are:

Total	28,623
Reservation Indians, not taxed	28,452
Indians in prisons, not otherwise enumerated	17
Other persons with Indians, not otherwise enumerated	154

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		28,452	14,066	14,386	1,519
Colorado River agency		640	306	334	92
Pima agency		9,942	5,138	4,804	
San Carlos agency		4,832	2,257	2,575	1,427
Navajo agency		11,042	5,366	5,676	
Moqui Pueblos		1,996	999	997	
Colorado River agency:					
Colorado River reservation (a)	Mohave Apache (Yuman)	640	306	334	92
Pima agency		9,942	5,138	4,804	
Salt River reservation	Pima	641	323	318	
	Maricopa	315	166	149	
Gila River reservation	Pima	3,823	1,942	1,881	
Papago reservation and roaming Papago Indians	Papago	5,163	2,707	2,456	
San Carlos agency		4,832	2,257	2,575	1,427
White Mountain Apache reservation	Cayotero, 733; San Carlos and Tonto, 1,352; White Mountain Apache, 36.	2,121	1,017	1,104	951
Fort Apache subagency	White Mountain Apache	1,920	821	1,099	137
Mohave reservation	Mohave	551	291	260	236
Yuma reservation	Yuma	240	128	112	103
Navajo agency (b):					
Navajo reservation	Navajo (Apache)	11,042	5,366	5,676	
Moqui Pueblo reservations (c)	Moqui	1,996	999	997	

a Small portion in California.

b Agency in New Mexico; reservation partly in Arizona.

c Attached to Navajo agency, New Mexico.

The civilized (self-supporting) Indians of Arizona, counted in the general census, number 1,512, 840 males and 672 females, and are distributed as follows:

Pima county, 904; Pinal county, 138; Yavapai county, 27; Yuma county, 424; other counties with 9 or less in each, 19.

These Indians live much like the people of Mexican descent about them, and are more or less affected by the Spanish-American admixture of blood.

The Hualapai reservation has no agent; the superintendent of the Indian school at The Needles has nominal charge of it, and issues beef and salt from the appropriation of \$7,500 made each year by Congress. The Indians supplied are the Chimejueves, Hualapais (*a*), and some wandering Apaches.

The Suppai reservation is a small one to the east of the Hualapai reservation, and is officially unoccupied.

The Navajo agency, situated in New Mexico, embraces the Navajo reservation, which lies in Arizona, New Mexico, and Utah. The portion of the reservation in Arizona contains an enumerated Navajo population of 11,042 out of a total of 17,204 Navajos enumerated and estimated.

The 384 Apaches of Geronimo's band, now at Mount Vernon barracks, Alabama, are not included in the above Indian population of Arizona, but are counted as Indians not taxed under Alabama.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN ARIZONA.

TRIBES.	Stock.	Reservation.	Agency.
Arivaipa	Athapascan	White Mountain	San Carlos.
Chillon (Cochis)	Athapascan	White Mountain	San Carlos.
Chimehueva	Shoshonean	Colorado River	Colorado River.
Chiricahua (includes Chillon and Arivaipa)	Athapascan	White Mountain	San Carlos.
Hualapai	Yuman	Colorado River (and roaming)	Colorado River.
Kamahwivi (Tantawait, Chimehueva)	Shoshonean	Colorado River	Colorado River.
Koahuilla (Kawia)	Shoshonean	Colorado River	Colorado River.
Koitero (Coyotero)	Athapascan	White Mountain	San Carlos.
Kokopa	Yuman	Not on reservation	Colorado River.
Maricopa	Yuman	Gila River and Salt River	Pima.
Mimbre	Athapascan	White Mountain	San Carlos.
Mogollon	Athapascan	White Mountain	San Carlos.
Mohave	Yuman	Colorado River	Colorado River.
Mohave Apache	Yuman	White Mountain	San Carlos.
Moqui: (<i>a</i>)			
Meshongnavi	Shoshonean	Moqui	Navajo.
Orailbi	Shoshonean	Moqui	Navajo.
Sechumavi	Shoshonean	Moqui	Navajo.
Shemopavi	Shoshonean	Moqui	Navajo.
Shepolavi	Shoshonean	Moqui	Navajo.
Tewa	Tewan	Moqui	Navajo.
Walpi	Shoshonean	Moqui	Navajo.
Ojo Caliente	Athapascan	White Mountain	San Carlos.
Papago	Piman	Papago and Gila Bend (and roaming)	Pima.
Pima	Piman	Gila River and Salt River	Pima.
Pinal	Athapascan	White Mountain	San Carlos.
San Carlos	Athapascan	White Mountain	San Carlos.
Southern Apache	Athapascan	White Mountain	San Carlos.
✓ Suppai (Cosmimo)	Yuman	Suppai	
Tonto	Yuman	White Mountain	San Carlos.
White Mountain	Athapascan	White Mountain	San Carlos.
Yuma Apache	Yuman	White Mountain	San Carlos.

a The census names are Meshongnavi, Orailbi, Sechumavi, Shemopavi, Shepolavi, Tewa, and Walpi.

INDIANS IN ARIZONA IN 1890.

Arizona territory was formed from the territory captured from Mexico and ceded by the treaty of Guadalupe Hidalgo, February 2, 1848, and the lower portion is a part of the Gadsden purchase, December 30, 1853. The "Gadsden purchase" was generally known as "Arizona" prior to coming under the jurisdiction of the United States. The provisions of both treaties extend over the Indians therein.

The Indian population was in character from the earliest time when noted (in 1542) about the same as now, and probably never could have exceeded 40,000 in number. The barrenness of the country and lack of water precluded a large population. The reservation Indian population of Arizona in 1890 was 28,452, its nonreservation Indian population was 1,512, Indians in prisons not otherwise enumerated, 17; a total of 29,981. Geronimo's band of Apaches, 384 in number, deported from Arizona in the interest of peace, now live in Alabama, at Mount Vernon barracks, near Mobile. They are known as the Chiricahua Apaches. "Natchez" was also a chief of this band. The Pimas and Papagos have always been the friends of the whites, and the Papagos claim to have never killed a white man.

a Of the Hualapais, Charles F. Lummis, in "A Tramp Across the Continent", 1892, writes:

"Along here (near Peach Springs, Arizona) we became acquainted with a race of filthy and unpleasant Indians, who were in world-wide contrast with the admirable Pueblos of New Mexico. These unattractive aborigines, ragged, unwashed, vile, and repulsive faced, were the Hualapais (pronounced Whall-ah-pie), a distant offshoot of the far superior Apaches. They were once very warlike, but since they were thrashed into submission by the noblest and greatest of Indian fighters and the most shamefully maligned, General George Crook, they have fallen into barrenness and worthlessness. They manufacture nothing characteristic, as do nearly all other aborigines, and are of very little interest. Their shabby huts of sticks, gunny sacks, and tins, are visible here and there along the railroad, and their unprepossessing faces are always to be found at the stations."

APACHES (ATHAPASCANS).—The early Spaniards gave the several Indian tribes they met the names they now bear. The entire resident Indian population of the region now known as Arizona, with the exception of the 7 Moqui pueblos in the northeastern portion, the Yumas, Papagos, and Pimas, at the advent of the Spaniards, was the tribes now generally known as Apaches, the most numerous branch of the Athapaskan stock. The Apaches in the United States in 1890 number 24,422. They are by nature a fierce, nomadic nation, with some tribal exceptions, once roaming over the present territories of Arizona and New Mexico, and Chihuahua and Sonora, Mexico. A scourge and a terror to settlers, they held in check for many years the civilization of the country which they covered by their depredations. The fiercest Apaches are now at the San Carlos agency.

During the Spanish and Mexican control of Arizona the Apaches steadily resisted all attempts at conversion by the missionaries, gathered about them many of the disaffected tribes from adjacent territory and made frequent descents upon missions and towns, ravaging, destroying, and completely depopulating many of them. Their wars, although small in their way, were bloody and costly, both in men and money. Successful military campaigns broke up their predatory habits, and then efforts were made to gather them on reservations, where they could be cared for until capable of self-sustenance. In 1877, 3 great reservations were established. The lands of the several Indian reservations in Arizona are the poorest of any in the United States.

After the white occupation the Arizona Indians were called "Pueblos", or town dwellers, because some of them, notably the Papagos, lived in houses built of rushes or straw.

The United States army virtually controlled the Arizona Apache Indians from 1846 to 1884, and even now there are detailed army officers as agents at Pima and San Carlos. Garrisons of soldiers are kept at all agencies. The first Arizona Indian reservation established by law was the Gila River reservation, in 1859.

APACHE POPULATION IN THE UNITED STATES IN 1890.

Total.....	24,422
Kiowa, Comanche, and Wichita agency, Oklahoma	326
Mescalero agency, New Mexico (including 40 Lipan Apaches from Mexico)	513
Jicarilla reservation, New Mexico	808
Navajos in Arizona, New Mexico, and Utah	17,204
San Carlos agency (including Cayoteris, San Carlos, Tontos, and White Mountain Apaches)...	4,041
Apaches other than above off reservations in Arizona	1,126
Mount Vernon barracks, Alabama.....	384
Lipan Apaches with the Tonkawas in Oklahoma.....	20

COLORADO RIVER AGENCY.

Report of Special Agent WALTER G. MARION on the Indians of Colorado River reservation, Colorado River agency, and the non-reservation Indians, Chimejueves and Hualapais, Yuma county, Arizona, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Hualapai, Kemahwivi (Tantawait), Koahualla, Kokopa, Mohavi, and Yuma.

The unallotted area of this reservation is 300,800 acres, or 470 square miles. The outboundaries have been surveyed, and it is partially subdivided. It was established, altered, or changed by act of Congress approved March 3, 1865 (13 U. S. Stats., p. 559); executive orders, November 22, 1873, November 16, 1874, and May 15, 1876.

Indian population June 1, 1890: 640.

THE MOHAVES.—The Mohaves are apparently decreasing in numbers. Those on the Colorado River reservation, as reported by special enumeration, number at present 640; those off the reservation, according to the regular census, about 420. They are physically fine looking, good workers, readily adopt the white man's dress, and are anxious to learn his methods of industry.

In seasons of flood, which occur every 4 or 5 years, portions of the valley in which they live are overflowed, and they are able to raise wheat, corn, beans, pumpkins, squashes, and melons. Their principal food is the screw and mesquite beans, which grow in great abundance, and are gathered by the women and placed on elevated platforms for further use. These beans are also used for feeding the agency stock instead of corn or other grain. The Mohaves own but little stock—a few horses and burros and some chickens. Their custom of killing animals when the owner dies keeps them very poor in this respect.

The Mohaves on this reservation have lived in the region where they are now located since the advent of the whites; those at The Needles either at The Needles or where the reservation is; those at Fort Mohave in the neighborhood of Fort Mohave or on the reservation, passing back and forth, being of the same tribe and having one common chief (Hook-a-row, or Hookevado), who always lived where the reservation is.

THE CHIMEJUEVES.—No separate census of the Chimejueves has been taken. They were taken in the regular census. They are supposed to number about 200, and are apparently decreasing. Ten or more families, engaged somewhat in farming, live about 40 miles south of The Needles, in the Chimejueve valley, which lies on either side

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-455. The population is the result of the census.

of the Colorado river, and has an area of arable land not exceeding one township. They build good houses, dress as a rule better than the Mohaves, speak a little Spanish and English, and the men work on the railroad and in other pursuits. They are a branch of the Southern Pintes, who formerly ranged north as far as Utah, and properly belong to the Colorado River agency. A long time ago they settled in the Chimejueve valley, 30 miles above the Colorado River reservation. For several years the Chimejueves were on this reservation. They are reduced in number.

THE HUALAPAIS.—The Hualapais are located in the mountains near Kingman, and work in the mines and on the railroad. They are in destitute circumstances, and do little or no farming. They number about 630, enumerated in the regular census. In 1872, 1,100 were placed on the Colorado River reservation, where they remained 2 years. They then left of their own accord and went back to the mountains, north of where the town of Kingman now is, on the line of the Atlantic and Pacific railroad, where they are now located.

The Hualapais are all under one chief, but divided into different bands. They formerly lived in the mountains near Beals Springs, Arizona.—GEORGE A. ALLEN, United States Indian agent.

COLORADO RIVER RESERVATION.

This reservation has an area of 300,800 acres, the Colorado river running through it from north to south. The bottom land, which is all arable and of the best quality, has an area of fully 50,000 acres, covered with mesquite and screw bean trees and brush, with some cottonwood—abundant wood for fuel and fences. All kinds of grain, fruit and vegetables, and cotton do well.

The agency buildings are of adobe, without stone foundations. Many of the walls are cracked and ready to fall. The present agent has cleared off about 15 acres of land and fenced it on the line of the old canal, ready to put in crops when the water comes down the ditch, and is doing the best he can to improve the surroundings.

The hospital building, situated about 100 yards from the agency proper, is in much the same condition as the other buildings. The agency physician has gained the confidence of the Indians. The number of his patients is increasing.

The health of those living on the reservation is generally good. About 30 of the Indians have been treated during the year for syphilis, rheumatism, and lung troubles. The sanitary condition is much better than that of many tribes with which I am acquainted. There is no evidence of disease among the school children.

The climate is very equable, temperature never excessively hot and seldom below freezing; elevation about 300 feet. The agency stock consists of 2 horses, 4 mules, 1 bull, and 6 cows and calves. The value of the agency buildings does not exceed \$10,000.

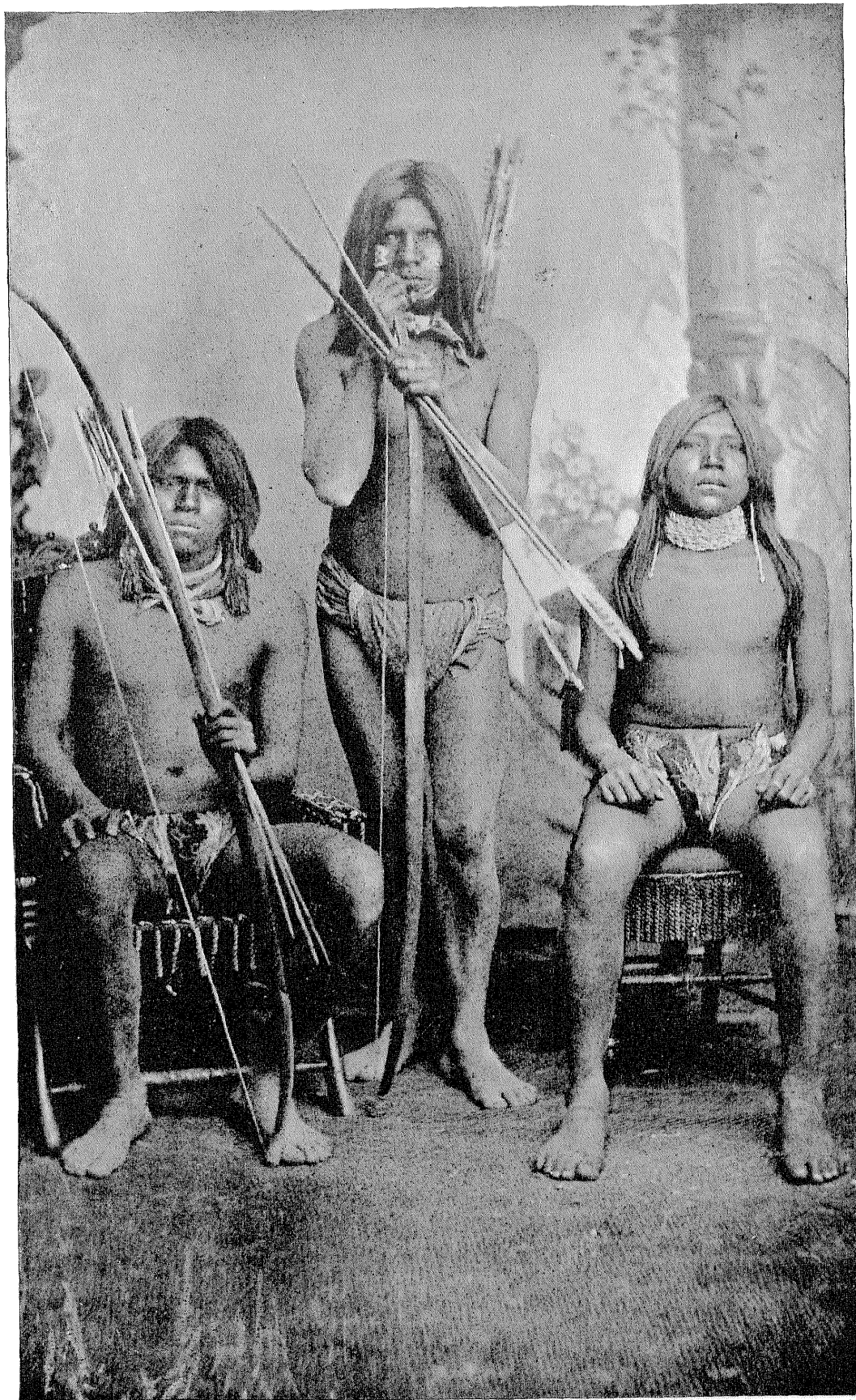
SCHOOLS.—The agency school seems to be in a prosperous condition, 24 girls and 31 boys being in attendance, the full capacity of the building. The girls are taught sewing and other household duties. No industrial work is being done by the boys.

HABITS.—The Mohaves are a sober, industrious, and peaceable people, who live in better houses than mere nomads, adopt the white man's dress, and seem anxious to better their condition. They cremate their dead in the following manner: a trench 5 feet 6 inches wide and 2 feet deep is first dug and filled with some inflammable wood; over this trench, upon a bier 4 feet high, built of cottonwood logs, is placed the dead body, wrapped in a sheet or blanket. The household goods of the dead are piled upon the body, and a fire kindled; any stock owned by the family of the deceased is led up and killed, the friends meantime keeping up a wailing lamentation until the body is consumed, after which the trench is covered.

FORT MOHAVE.—This is now a government Indian school, situated 18 miles north of The Needles, on the Arizona side of the Colorado river. It is a beautiful location; the buildings are well arranged, in good condition, and can accommodate 200 pupils. The school has an attendance of 42 boys and 14 girls, principally Mohaves, with a few Chimejueves and 2 Hualapais.

REMARKS.—The Colorado River reservation has a sufficient area of tillable land to give every Mohave, Chimejueve, and Hualapai a good farm. No better soil can be found anywhere. Crops will grow the year round, and all fruits, from the apple to the orange, will grow there. For miles in every direction beyond this reservation the country is a barren waste, no place for settlers, making it a natural reservation, if isolation is a requisite. The Indians say: "The first thing to be done is to put water on the land; then, with proper management, the rest will follow. Give us water, so that we can plant, and we will all go to the reservation. We want to live as the white man does."

Hookevado, the Mohave chief, and his people complain that citizens living at Ehrenberg have been trespassing upon the southern part of the reservation, and it was claimed that the corners on the south boundary had been destroyed by white men. The Indians say they would be glad to build a fence of pickets on that line if they were allowed. In the vicinity of Lapaz a number of the Mohaves have cultivated fields, but the settlers' stock is continually doing damage.



(E. A. Bonine, photographer, Yuma.)

1889.

SALT RIVER RESERVATION, PIMA AGENCY, ARIZONA.
TWO MARICOPA MEN (SITTING) AND MOJAVE MAN, IN FULL ABORIGINAL DRESS.



COLORADO RIVER AGENCY, ARIZONA.
MOJAVE INDIAN SCHOOL GIRLS AND BOYS.

PIMA AGENCY.

Reports of Special Agent STEPHEN WHITED on the Indians of the Gila River, Salt River, and Papago reservations, Pima agency, Maricopa Pima, and Pinal counties, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) On the Gila Bend reservation, Papaho; on the Gila River reservation, Marikopa and Pima; on the Salt River reservation, Marikopa and Pima; on the Papago reservation, Papaho.

The unallotted areas of these reservations are as follows: Gila Bend reservation, 22,391 acres, or 35 square miles; Gila River, 357,120 acres, or 558 square miles; Salt River, 46,720 acres, or 73 square miles; Papago, 70,080 acres, or 109.5 square miles. These reservations have been partially surveyed and some portions subdivided. They were established, altered, or changed as follows: Gila River, by act of Congress approved February 23, 1859 (11 U. S. Stats., p. 401); executive orders August 31, 1876, January 10, 1879, June 14, 1879, May 5, 1882, and November 15, 1883; Salt River, by executive order June 14, 1879; Papago, by executive order July 1, 1874, and act of Congress approved August 5, 1882 (22 U. S. Stats., p. 299); Gila Bend reservation created by executive order December 12, 1882.

Indian population June 1, 1890: Gila River, 3,823; Salt River, 956 (Pimas, 641; Maricopas, 315); Papagos, 5,163; total, 9,942.

This agency comprises the Gila River reservation, occupied by the Pimas; the Salt River reservation, inhabited by Pimas and Maricopas; the Papago reservation, and the Papagos off the reservation.

The Pima Indians were occupying the valley of the Gila when the white man first saw them in 1539, and they have remained there, a peaceable and friendly people. For many years this valley was a place of refuge for white men, for the Pimas protected and fed them from their scanty fare. These Indians have been self-supporting. But little is given them by the government except farming implements. Their chief productions are wheat, barley, beans, and melons. The typical Pima house is shaped somewhat like an inverted kettle. It is about 20 feet in diameter, has no windows, and only one low door. The civilized and educated Pima is not contented with this kind of house; hence he makes his house of adobes, with windows, doors, tables, beds, and cupboards. About 50 adobe houses are now built each year.

The Papagos inhabited the southern third portion of Arizona and the northern part of Sonora, Mexico, when the Europeans first met them in 1539-1540. They usually have a little better houses than the Pimas. Their teachers have generally been Catholics, but they are not making equal progress with the Pimas, excepting those who are in the government schools.

The Maricopas came from the Yuma tribe, who live on the Colorado river in California. They at one time assisted the Pimas in fighting the Apaches in the Gila valley, living at that time about 8 miles below the Sacaton agency, but because of the lack of water for irrigating purposes they left the old reservation about 15 years ago and went to the Salt River reservation, on the south bank of the Salt river, near Phenix, where they now are. They number only 315. They are a good-for-nothing sort of people, lazy, and fault-finding.

The Maricopas are decreasing in number.—C. W. CROUSE, United States Indian agent.

The agency buildings at Sacaton are of adobe; one two-story, used as a dwelling, valued at \$4,000; another of one-story, containing the agent's and the physician's offices, valued at \$500; one used as a storeroom, \$1,500; one as a blacksmith's shop, value, \$800; sundry others used for storage, value, \$300; total value, \$7,100. The dwelling is in fair condition, and the others specified are in good condition.

GILA RIVER AND SALT RIVER RESERVATIONS.

The Pima tribe of Indians are on two reservations in Arizona, the larger commencing at the junction of the Gila and Salt rivers and running east on both sides of the Gila river about 52 miles, with an average breadth of 10.66 miles, containing 558 square miles or 357,120 acres. Along with the Pimas at Salt river are 315 Maricopas, and they will be considered as one people in writing about them. The southern limit of this reservation is latitude 33° north. The Salt River reservation lies about 12 miles east of the city of Phenix, and is mostly on the north side of the Salt river, extending easterly about 15 miles, and contains 73 square miles, or 46,720 acres.

About one-eighth of the Gila River reservation is mountainous, the remainder an arid waste. During the rainy season, however, sufficient grass is produced on the greater part of the reservation for pasturage for a limited number of animals. In the year 1890 about 6,000 acres of land were cultivated, yielding good crops of wheat and barley wherever the water supply was sufficient.

The Salt River reservation is similar to the Gila river country, except that a larger proportion of the surface is mountainous. During the dry season the bed of the Gila is often dry in places. The imperfection of any irrigating system yet devised by the Indians tends to reduce the agricultural product of the reservation from year to year. Below this agency 21 farms, which produced more than 400,000 pounds of wheat in 1889, have produced but a few pounds in 1890, on account of the scarcity of water when the crops were growing.

The altitude of the agency and this portion of the reservation is about 1,100 feet. The highest temperature for 1890 was 107°, and the lowest 28°. No record of the rainfall was kept, but it is believed that the quantity is very nearly the same as that recorded at Phenix, 40 miles distant, which was about 8 inches.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

The Gila river has a rapid current, with a fall of from 7 to 15 feet per mile, but in many localities the banks are 10 feet in height, necessitating the erection of large stone dams in order to carry the water high enough to reach some of the best land.

PIMAS ON RESERVATIONS AND MARICOPAS ON SALT RIVER RESERVATION.

DETAILS.	Pimas.	Maricopas.
Living on Gila River reservation	3,823	
Living on Salt River reservation	641	315
Total.....	4,464	315
Children under 1 year of age.....	238	22
Children of school age	1,062	82
Married persons in tribe	2,316	180
Wearing citizens' dress wholly	2,864	215
Wearing citizens' dress in part	1,600	100
Over 20 years of age who can read	40	
Under 20 years of age who can read	96	1
Under 20 years of age who can write English	96	1
Can use English enough for ordinary conversation	150	3
Received medical treatment during year.....	950	5
Mixed blood	10	
Dwellings owned by Indians.....	580	37
Missionaries on reservation.....	1	
Indians (criminals) punished during the year.....	25	
By court of Indian offenses	20	
By other methods.....	5	

PRODUCTS RAISED AND STOCK OWNED BY PIMA AND MARICOPA INDIANS IN THE YEAR 1889-1890.

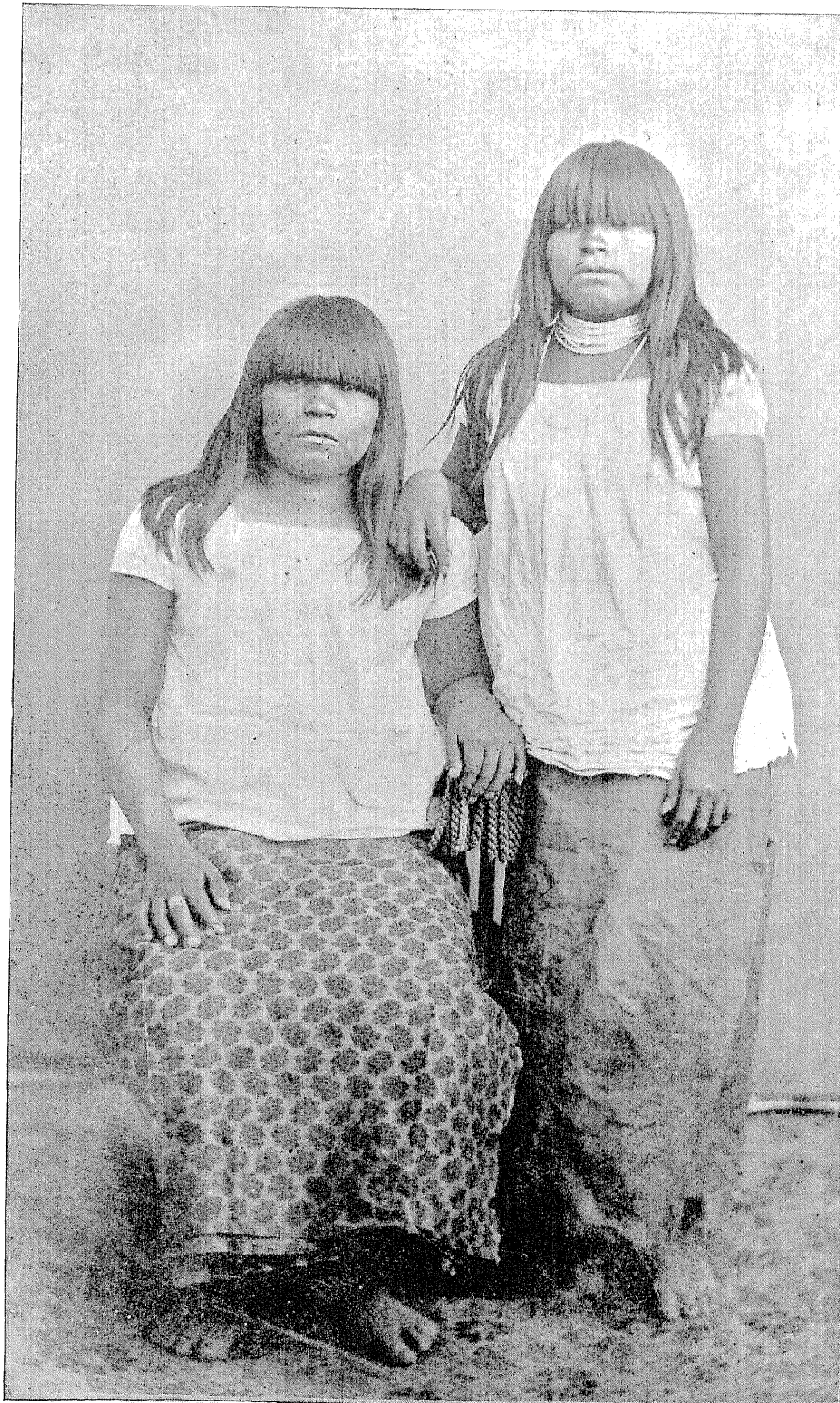
PRODUCTS, ETC.	Number.	Value.
Total value of products raised		\$67,160
Bushels of wheat.....	90,000	48,000
Bushels of oats and barley	24,000	12,800
Bushels of corn	1,000	500
Bushels of vegetables	1,180	2,460
Melons.....	21,000	1,050
Pumpkins	13,000	1,150
Tons of hay cut	150	1,200
Total value of domestic animals.....		57,450
Horses and mules owned by Indians.....	2,700	39,500
Cattle owned by Indians.....	1,650	17,000
Domestic fowls owned by Indians	3,500	700
Swine owned by Indians.....	50	250
Pounds of freight transported by Indians with their own teams.....	64,000	
Amount earned by freighting.....		145
Value of products of Indian labor sold		39,921

TIMBER, SUPPLY ON THE GILA AND SALT RIVER RESERVATIONS.—The principal timber is the mesquite, a low, scrubby tree, more or less scattered over both reservations, but growing more plentifully in the vicinity of the rivers. The wood, when dried, furnishes nearly all the fuel used by the officials and Indians.

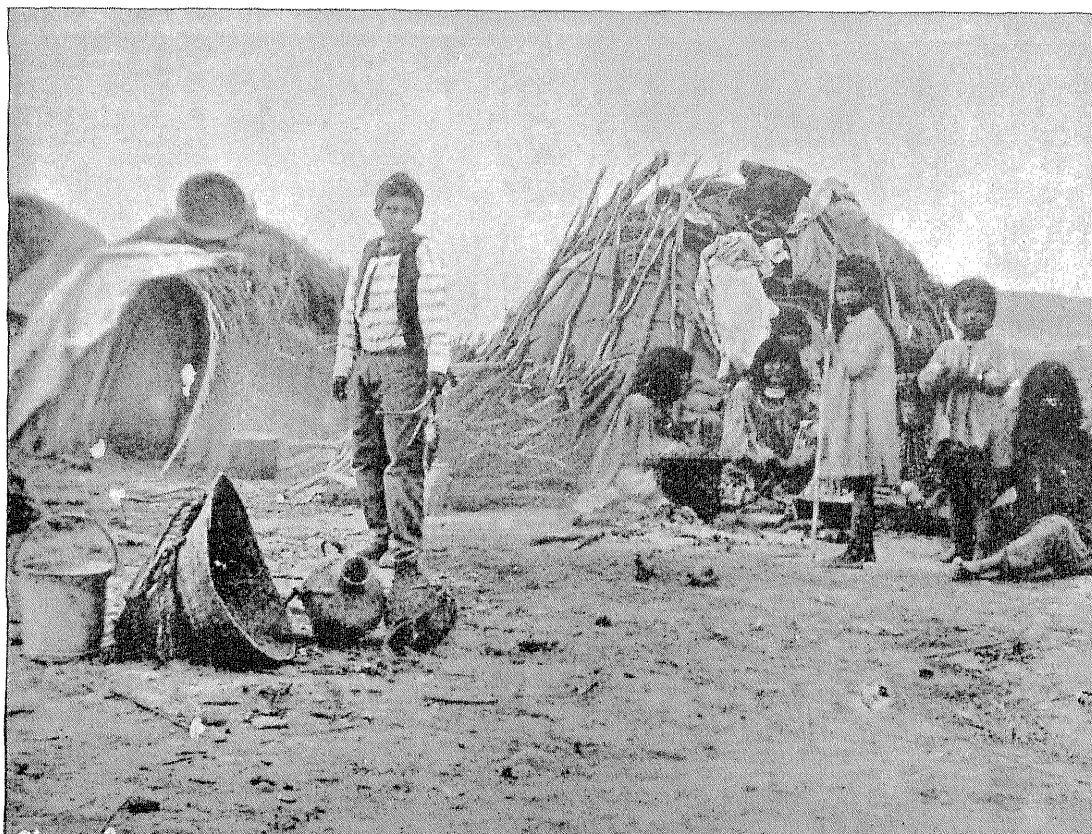
Cottonwood grows along the rivers and irrigating ditches, and though of inferior value for fuel, yet, on account of its rapid growth and its value as a shade for irrigating ditches, protecting the water from the direct rays of the sun and thus preventing too rapid evaporation, it is an important factor in the timber supply.

Willows are plentiful near the water courses, and are utilized by the Indians in covering their huts and in fencing for corrals. The cat's-claw, a thorny shrub, is extensively used by the Indians in building their rude brush fences, and it thus serves an admirable purpose.

MINERAL RESOURCES.—Though the mining industry is carried on to quite an extent in various parts of the territory, producing quantities of gold, silver, and copper, it is not positively known that any deposits of



PIMA AGENCY, ARIZONA.
PIMA WOMEN, WEARING PIMA SHIRTS.



PIMA AGENCY, ARIZONA.
PIMA HUTS, SHOWING HOME LIFE AND UTENSILS.

these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

Viewed from a religious standpoint, a steady advance has been made within the past 18 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 22, about equally divided between the sexes. The Pimas have 2 church buildings, valued at \$2,000.

PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 580 dwellings of all kinds 80 were adobe houses.

The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 12 sets of harness, 30 plows, 200 shovels, 200 hoes, 50 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self-supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who sell them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not as prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine man.

REPORT ON INDIANS TAXED AND NOT TAXED.

DOMESTIC RELATIONS.—The Pimas are monogamists as well as the Maricopas, that is to say, they have but one wife at a time; at least no case of plurality of wives has come to light; but the marriage tie is not very binding, and an Indian may marry a wife and tire of her, then marry another, and so on. The deserted wife has the privilege of marrying again, provided she can find an opportunity, and if she has children the husband must take her with all the "incumbrances" and care for them. The present agent insists that the marriage ceremony shall be performed by the minister, and such marriages are considered more binding by the Indians than those by the tribal custom.

SCHOOL.—A school has been maintained on this reservation for 10 years; but a few years ago the building was burned, and from that date until September, 1890, only about 20 scholars were taught by 1 teacher. It was a boarding school, supported wholly by the government. The mission church is now used as a schoolroom, the scholars boarding in the agent's dwelling. The report of the school for the fiscal year ended June 30, 1890, is as follows:

REPORT OF THE PIMA BOARDING SCHOOL, LOCATED AT SACATON, FOR THE YEAR ENDING JUNE 30, 1890.

Number of teachers (Indian, male).....	1
Number of other school employés (white, female).....	2
Number who have attended at one time.....	23
Whole number who have attended during year.....	28
Females.....	26
Males.....	2
Number between 6 and 18 years of age.....	28
Average age of pupils (years).....	13
Number of months school has been maintained.....	7.5
Average attendance during school term.....	21
Largest average attendance during any month (December).....	22
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Salaries of teachers and employés.....	\$1, 141.30
All other expenses.....	744.77
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Total expense of school paid by government.....	1, 886.07
Industries taught: sewing, cooking, knitting, and laundry work.	

In the summer of 1890 new buildings were erected at a cost of \$9,000, sufficient to accommodate 100 scholars, and a corps of 3 teachers commenced their work. The school was attended with success from the start, and in a short time the buildings were filled to overflowing and numbers of applicants were turned away for want of room.

PERSONAL APPEARANCE.—The copper color of the Apaches is not noticeable among the Pimas, the Maricopas, or the Papagos. These latter are of a dark, swarthy complexion, resembling Mexicans, and might be mistaken for them except for the beard; indeed, some of these Indians have beards. The features of the Indian, however, differ greatly from the Mexican.

APPEARANCE OF THE COUNTRY.—The "desert" is interspersed with short detached ranges of mountains, sometimes single mountains, or buttes, rising from a few hundred to 1,000 feet above the general level, rough and rocky, and usually of igneous origin. There is no vegetation on them with the exception of a few shrubs and several species of cactus, the giant variety predominating, which sometimes grows to the height of 35 feet and from 10 to 15 inches in diameter. Bunches of sagebush chaparral are interspersed on the desert at intervals of a few feet. Near the river the shrubby mesquite grows low and branching. Along the banks of the river and the margins of the irrigating ditches cottonwood and willows flourish. The farms of the Indians are usually inclosed with brush fences, built by setting small posts in the ground a few feet apart and filling the spaces with the thorny shrub known as cat's-claw and with the limbs of the mesquite. In passing over the usually traveled roads but few grain fields can be seen, and accounts of the amount of wheat and barley grown would seem almost incredible. Great unsightly weeds are often permitted to grow by the side of the ditches, and even to cover the fields after the crop of grain is harvested.

REMARKS.—To learn the capabilities of the irrigated land one has but to visit that section lying on the south side of the Salt river adjoining the Salt River reservation, settled by a colony of Mormons in 1878 or 1879, now one of the most flourishing settlements in the territory. The settlers cut from three to four crops of alfalfa every year, which makes the forage crop and hay of the country. They have flourishing vineyards and peach orchards, raise figs and pomegranates, and are experimenting with oranges. Their dwellings, built of adobe or brick, look neat and comfortable, and the whole settlement wears an air of thrift and plenty. The beautiful town of Tempe, situated near the southwest corner of the reservation, seems a little Eden. Thriving farms, orchards, and gardens surround the city of Phenix.

PAPAGO RESERVATION.

This reservation lies about 8 miles south of the city of Tucson, in Pima county, Arizona territory, the south line being the thirty-second parallel of north latitude. The area is 70,080 acres.

In the spring of 1890 the land was allotted to the Indians in severalty, and it may now be divided as to quality as follows:

	ACRES.
Land that is farmed.....	500
Land that is not now farmed on account of deficient water supply.....	1,580
Timbered land allotted.....	5,000
Mesa land, suitable for pasturage, allotted.....	35,000
Mountain land, including desert land that can be pastured 2 months in the year.....	28,000

The 1,580 acres not farmed on account of deficient water supply may be farmed when a better and more economical mode of irrigation is adopted than that now practiced by the Indians. The 5,000 acres of timbered land is what is usually called mesquite land, from which the Papagos procure their fuel and sell considerable quantities from year to year. The 28,000 acres of mountain land is next to worthless.

There are 94 heads of families on the reservation, and a little more than 5 acres of farming land (land that is farmed) are allotted to each head of a family. The 500 acres of allotted land are surveyed and staked out. The area of land cultivated is diminished, and no progress is being made in methods of farming. Most of their income seemed to be obtained from the sale of wood and hay cut on the reservation.

AGRICULTURAL PRODUCTS RAISED AND STOCK OWNED BY INDIANS FOR 1889-1890.

PRODUCTS, STOCK, AND LAND.	Number.	Value.
Total value of agricultural products.....		\$7,170
Bushels of barley.....	6,000	3,000
Bushels of corn.....	1,000	1,000
Bushels of vegetables.....	1,050	1,050
Melons.....	200	20
Pumpkins.....	1,000	100
Tons of hay cut.....	100	1,400
Total value of live stock.....		4,525
Horses owned by Indians.....	200	3,000
Cattle owned by Indians.....	150	1,500
Domestic fowls owned by Indians.....	100	25
Acres under fence.....	14,000	
Fence made during year (rods).....	7,700	

All of the Papago Indians living on reservations are in a village near San Xavier church. Their dwellings are mostly rude adobe, with dirt roofs and few windows, and are almost destitute of furniture except the most primitive. There are only 14 comfortable adobe houses. Many of the Indians own farm wagons, though their farming tools are rude and unserviceable. The men all wear the civilized dress; the women also wear dresses similar to those worn by the whites, but leave off their shoes on ordinary occasions. It is claimed that 250 of the Indians living on the reservation are members of the Catholic church.

STATISTICS OF THE RESERVATION PAPAGOS.

Whole number living on the reservation.....	363
Males.....	184
Females.....	179
Children under 1 year of age.....	33
Males.....	21
Females.....	12
Number married.....	168
Number over 20 years of age who can read.....	10
Number who can read and write.....	10
Number who can use English enough for ordinary conversation.....	28
Number of children of school age.....	93

SCHOOLS.—The Catholic church has provided 2 neat, well-furnished schoolrooms adjoining San Xavier church, which will accommodate about 70 pupils. A school was maintained there during the year 1889 by the Sisters of the order of Saint Joseph, without pecuniary aid from the United States. The average attendance for the year ending June 30, 1890, was about 20. In addition to elementary studies the girls were taught sewing, crocheting, knitting, and minor household duties. A few of them became quite skillful in operating the sewing machine. The great drawback to the prosperity of the school was the irregularity in attendance. The school was again opened in September, 1890.